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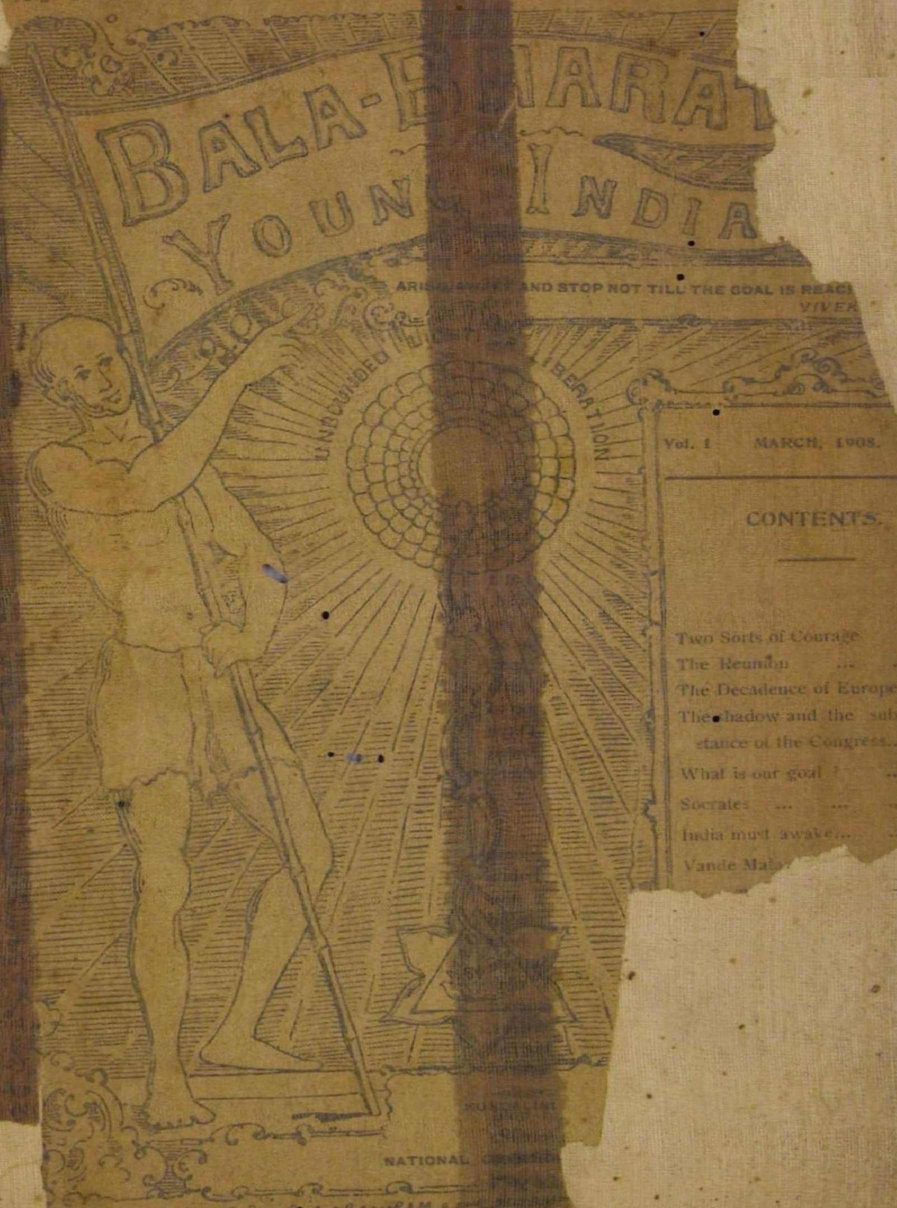

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Printed by G. C. Logana[illegible] & Bro[illegible]

...ng Items.

...ech at Birmingham, is re... ...re in India means holding India ...for the good of its people," says ... "Our readers may per... ...nnected with George I., when ...n Germany, to be made King ...t properly express himself ... of that language being ... ...es that when the State procession ...the streets of London, King George ...th the cheers of welcome, proclaimed ...e for your goods. Some one ... ...ed, 'For our chattels, too.' Now an... ...e is the Christian name of Lord Curzon ...o the world that England holds India for ...f its people. May we not say 'for the ... of its people'?"

***

...Punitive Police tax is levied in some places ...al, and one of the Resolutions, moved by ...NDRANATH BANNERJI, at the Pubna Conference ...st month, asked all Bengal to contribute ... ...n the course of his speech, it is stated, that ... stage, a scene, impossible to describe ... SURRENDRANATH is the most successful beggar on ...gress platform. "I ask you from the bottom of ...art to "pay, pay, pay." People flung rupees, ...report, others pushed forward eagerly with gold ...platform, whilst volunteers rushed from group to ...of excited people, collecting contributions. There ...emands on the part of the ladies to be allowed ...tribute, and they came forward with jewellery, ...nkets in many cases.

***

...month in Bengal, and in ... ...was, of course, the Pubna ...ces were also ...ad continued ...ce was held ...resolutions ...e was next ...e presidency ...he President, ...ow the ... ...resolu... ...should hold ...Conference ...

...on the people of Pabna to connect their place ...means of a swadeshi Railway with other Railway ... The National Educational Conference was also held.

"Writing on December 1st of the famine in O... ...Nevinson made the following compar... ...atement :—

"It happens that I have had a singularly wid... experience of famines. I was in Ladysmith during the ...ge, and know what famine looks like in a besi... ...ty. I was through the devastated districts ... Macedonia four years ago. I have witnessed fam... in Russia within the last two years. But I have ... seen such an awful famine as this; for, in Macedonia the general conditions were worse, because you ... outrage and murder in addition to starvation. But ... regards the evidences of hunger and want, the sta... things I saw in the villages in Orissa was as bad as ... of Macedonia.

***

The text of a letter from Count Tolstoy to H... Sienkiwicz, the Polish author, in answer to a ... sent to Tolstoy, in reference to the "Iron Heel" ... of the Kaiser in his attempted Germanisation of Po... ...published. The situation, Tolstoy says, doe... surprise him. It is a degenerate age—an age in w... kings, emperors, generals, ministers, and even p... ...ments reveal themselves as being devoid of moral ... and of not being able to discriminate between right ... wrong. "All rulers," he remarks, "occupy the... ...es solely with plans for swelling up the fortunes ... people. They prepare and carry out massac... under the shelter of the law, they enforce ... penalty. They lie to each other and to every... In pagen days there were virtuous soverei... the Christian monarchs, the Louises, the N... the Catherines, the Nicholases, the Marys ... Elizabeths, in short, the former rulers of Rus... ...many, France and England, despite the pane... an army of servile flatterers, can but excite ... the minds of the thinkers of to-day. The soverei... living, the instigators of violence and massacre... kinds, are so far below the moral standard of ... ...ority that they cannot even inspire disgust ; ... but unfortunates who deserve to be pitied. We ... neither allow our indignation to rise again... creatures who are void of the most sacred fe... humanity, nor should we combat them. W... must fight against is the terrible and super... institutions, the machinery of Government, ... the principal source of all human distress"

"It is necessary" he continues, "to combat ... which fosters the principle, which is inconsiste... the ... sentiment of the Christain world... hi... ...rogress for which humanity ... ...he ... ...d can easily be attained. T... ...d very powerful ; but ... ...en employed up to the...

BALA B...

OR

YOUNG INDIA.

A Monthly Organ of Indian National Regeneration.

Arise, Awake, and Stop not till the Goal is reached.—Vivekananda

Vol. I. No. 5. MARCH, 1908. Subs

TWO SORTS OF COURAGE.

By Swami Vivekananda.

Truth does not pay homage to any society, modern or ancient. Society has to ... homage to Truth or die. Societies and all beings are moulded upon truth, and truth has ... to adjust itself to society. If such noble truth as unselfishness cannot be practised ... society, better give up society and go into forests. That is the daring man. There are ... sorts of courage. One is the courage to jump at the mouth of a cannon. Tigers, in ... case, have been braver than men and wolves also. But there is also the courage of spirit... boldness. An invading Emperor went to India. His teacher told him to go and see som... of those sages of India. After a long search he found a very old man sitting on a block o... stone. The Emperor talked with him a little and became very much pleased with the conversation of the man. He asked the sage to go with him to his country. "No, I am quite satisfied with my forest here." Said the Emperor, "I will give you money, position, wealth. I am the Emperor of the world." "No," replied the man, "I don't care for those things." The Emperor replied, "If you do not go I will kill you." The man smiled serenely. "That is the most foolish thing you ever said, Emperor. You cannot kill me. Me, the sun cannot dry, neither fire can burn, neither instrument kill, for I am the birthless, the deathless, the omnipotent, the omnipresent spirit, ever living." That is another boldness. In the Mutiny of 1857 there was a great Swami, a very great soul. A Mahommedan mutineer stabbed him and nearly killed him. The Hindu mutineers brought the Mahommedan to the Swami and offered to kill him. But the Swami turned and said "yet, brother, thou art He, thou artHe !" and expired. That is another bravery. What is it ... talk ofthe bravery of your muscles, of the superiority of your Western institutions, if you c... not make a truth square with your society into which the highest truth will fit? What ... boastful talk about your grandeur and greatness, if you, above all things, stand up an... "This kind of courage is not practical." Is nothing practical, but pounds, shillings an... If so why the boast of your society? *That society is the greatest where the highest tru... practical.* That is my opinion, and if society is not fit for the highest truths, ... Make it if you can, and the sooner you do so the better. Stand up, men and w... spirit, dare to believe in the truth, dare to practise the truth. The world ... hundred bold men and women. It is very hard to be bold. In that anima... tigers can do better. Wolves have it naturally. Even the ants are bette... animals. What use to talk of this physical boldness! Practise that bol... not quake before death, which welcomes death, which stands ... it is the spirit and in the whole universe, no arms can kill it, no... can kill it. Not all the fire in the universe can burn it. It dares kno... the truth in life. This is the free man, this is the real soul. "This ... heard, then thought about, and then meditated upon."

..ad wood breaks, it breaks for
..limb of a living tree blossoms
..e greater vigour." Such were
..Rabindranath at the memorable
..held last month at Pubna. And
..has proved to the world that it
..e, and not a piece of dead wood,
..all the more noteworthy because
..as occurred in a province where
..s between the so-called moderate
..divisions were commonly believed
..acute. The limb of ultra-loyalism
..peless political atheism was cut off at
..ad when some men who ought to have
..better were expressing their fears that
..a chance was gone for earnest co-opera-
..between the two temporary divisions in
..ranks of Indian Nationalism, the *Bala*
..*rata* was firm in assuring its readers, that
..split was only a sign of the greater unity
..more solid co-ordination which was bound
..succeed. When we wrote so, we scarcely
..pected that our words would have such a
..ear demonstration as they had at Pabna, at
..ich a marvellously short interval. Hardly a
..rtnight passed away since we prayed to the
..other for re-union among her sons, when, at
..ubna, it was made clear that the temporary
..ound was healed, and in place of the disloyal
..d atheistical limb that was lopped off at Surat
..had a healthy, robust branch whose chief
.., we perceive to be the repentant but
..loved Surendranath. Henceforth, the
..in Bengal will be divided merely as
..and rear lines under the single
..ationalism and the rival banner of
..hich, for a moment, polluted the
..been felled down for ever.

..re the country is as terrible
..surely this is not the time
..onsiderations and small
..e over common duties.
..party serve the mother
..its and capacities
.. unswerving ..aith. The mother has need of us all. In the common theatre of our national realisation there is room for an infinite variety of functions and activities, an infinite variety of gifts, capacities, wills, and usefulnesses. And so far as we can, we may and ought to help a brother in his work and lighten his burden but no one has a right to interfere or, in an unfriendly spirit, find fault with the tone of work chosen by a brother. Our national aspiration can succeed only if the above truth is understood by us all, and is allowed to sway our endeavours all along the way. Never and under no circumstances should a comrade's voice or arm be raised against another comrade under the plea of mending follies.

Treachery alone demands to be ruthlessly destroyed. Errors in thought or work should be modified or corrected in a perfectly fraternal spirit.

And above all, we must understand that omniscience has been granted to none of us here below, and that after all, the course adopted by the other party may be wiser and more fruitful than that adopted by ourselves.

The much prayed-for Re-union has come in Bengal, the birth-place as it has been rightly called, of the new incarnation of our national spirit. The Madras Provincial Conference is going to be held shortly and we hope that the example of Bengal will not be lost on our workers here. The nationalist rank is comparatively thinner and we have fewer genuine soldiers of the mother's cause in our province than there are in Bengal. All the greater need, therefore, have we got to settle our differences, amicably and smoothly, and to see that the mistake committed at sleepy Surat is not repeated in our now awakened city.

Expel, of course, but expel the traitor, but every true *santan* of the mother has a place and a rightful place in our national assemblies, whatever may be his creeds and opinions. In this connection, let us humbly and most earnestly beseech the older workers to dism.. the absurd idea of forcing the narrow c..

the Surat convention on all parties of the Prabuddha Bharata camp. Such a procedure would smack too much of medieval barbarism and can never be successfully tried, in these days, at any part of India, no, not even at Surat. The enforcing of a universal creed is an arrant negation of the progressivist ideal and as such is bound to be thrown out by any body of right-thinking and faithful workers. 'Vande Mataram' is the only creed known to self-respecting India and he is a heretic and a traitor who would force on his brethren any lower and less sacred dogma. By all means, let there be diversity of views as regards the methods. Let each party fight gallantly for its own methods, till we get the verdict of the majority and then bow down to it with reverence and humility. But, at the same time let the desire for Re-union and re-harmonisation be intense in our breasts. What is longed for by man in a perfect spirit of faith and unselfishness, that and nothing defferent from it is ordained into existence by the higher Powers. This is a truth affirmed again and again by our Vedantic Shastras. May Madras realise it.

The Decadence of Europe

It is Tolstoy who in his earnest treatise on the "Russian Revolution" has proved that the vaunted Western civilisation of to-day is blindly pursuing the path of decadence and destruction. There may be differences of opinion as regards the constructive value of Tolstoy's work, but none can gainsay the fact that Tolstoy has been able to clearly convince his readers that the ideals and tenour of modern European civilisation are inherently self-destructive and injurious to the permanent interests of humanity. Nor has Tolstoy's been the first voice to raise the cry of "Halt!" to the inflated nations of the west in their mad race towards corruption, decay and annihilation. Sublime minds like those of Carlyle, Ruskin, Carpenters, Emerson and Thoreau have felt the truth of Tolstoy's contention decades ago and solemn warning has been administered by these great thinkers to the unheeding peoples of the West. But, Europe was not in Carlyle's time what she is now. Then she had just descended from the zenith of her illusory, materialist 'glory' and the false and giddy sensation of flying upward had not left her downward-falling wings.

But since then, things have greatly changed. The knowledge of the decadence has become commoner among Europeans and faint attempts are being made at different quarters to stem the tide of degeneration.

Even that gentleman, whom, it is said "philosophers consider to be good for politics and politicians consider to be good for philosophy", Mr. Balfour has, in a recent address delivered by him at Newnham College, Cambridge, expressed forebodings at the impending Western decadence, although, like a practical parliamentarian he largely modified his forebodings and even went the length of absurdly consoling his hearers, that should Europe be decadent and fallen, still she would be safe from the doom of extermination—which, according to him, was the sure of end of decay in the case of the classic civilisations of the past—because there would be no new vigorous and untried race to inherit her lost greatness and guide humanity onward.

Here is the pathetic argument of the late Prime Minister of England:—If their energy or development were soon to be exhausted, who can believe that there remained any external source from which it could be removed? Where are the untrained races competent to construct out of the ruined fragments of our civilisation a new and better habitation for the Spirit of man? They do not exist.

This is a pitiful consolation, and an absolutely fallacious one. Human societies consist of human souls and the human soul is never decadent, never exhausted, never dying. If Europe is retrograding, it is not because that the human spirit in Europe has exhausted its potentialities, but because it has temporarily deluded itself to forget Righteousness, love the False and worship the Impermanent. It is as absurd to talk about the permanent exhaustion

of any race, Eastern or Western, as to talk about permanent autumn in our Eastern forests. Each generation is brought into life with new and untried possibilities and utilises or wastes them according to its own will and tendencies. If any nation desires to arrest decay and would climb Godward, it *can* do so; but, it can do so only through the path of Dharma. Europe which is still under the intoxicant effect of her waning material prosperity will take some centuries more to learn that mammon-worship, sense-enjoyment and the love of unrighteous power do not pay always, and that, if she wants real peace and true advancement she has to dynamically alter her conception of life and conduct. The Eastern nations have, after much error and at a terrible cost, learnt this great truth once again, and, therefore, a new and Divine life is springing up among them.

This is the true meaning of the facts that the East is passing through a great renaissance and that the West is passing through a grim decay. Even now, if Europe had the will, she would have the power to stay the evil hand of corruption.

But unfortunately, there is no probability of her willing that way. For, it is the law that experience has to be dearly purchased and can never be had *gratis*.

The Shadow and the Substance of the Congress.

Hitherto the proceedings of the Congress were passing as idle curiosities to the newspaper readers. But the collapse of the 23rd Session of the Congress has stirred men's minds to their depths. Men of calm and philosophic temperaments, men who never troubled themselves with any public movement, men of all sorts, even women began to interest themselves in the affairs of the 23rd session of the Congress. To many the ending of the Congress, an institution which has been instrumental in bringing together diverse nationalities and creeds that inhabit this vast land, is considered as a national calamity. Equally a respectable section which saw no good in its existence either to a prince or a peasant finds to its relief, that self-seeking men, title and place hunters, would have no further opportunity of using their pseudo-patriotism for their selfish and base ends at the sacrifice of the country's cause. Are we then to mourn or rejoice for the death of the congress? The real answer can be sought by him who can dive a little deep below the surface. His imagination should be dull indeed, if it cannot reach beyond lathi and chair incidents.

The organisers of the congress believed that Indian grievances would be removed when it touched the conscience of the ruling class both here and in England, and the full privileges and rights of citizenship would be extended to Indians as years pass by. Fortunately for us the Lord Curzon's viceroyalty dispelled all such notions. He brought home to our minds that India exists for the exploitation of English merchants and traders and Indians are to be drawers of water and hewers of wood to serve their Anglo-Indian masters!

History tells us that only under repression disorganised peoples get themselves organised and show an united front to all repressions and oppressions, and in the end become a compact whole. This is the lesson we learn from the modern European history. It is the fear of Russian and the other European powers that made Japan strong. Lord Curzon divided Bengal, and the disorganised Bengalees are now almost united to a man. The partition movement gave a stimulus to Swadeshi and boycott which went from province to province and has taken deep root in the country. Tilak and other Nationalist leaders saw sufficient forces in the country which could create a robust and healthy nationality.

Our grand old man Dadhabai Naoroje proclaimed from his Presidential Chair of the 22nd National Congress the Gospel of Swaraj, which, in his opinion is the only sovereign remedy for

our thousand and one ills. The Congress over which the veteran leader presided adopted resolutions regarding Swadeshi, Boycott and National education, resolutions conducive to the development of nationalism. The Nationalists began to preach the doctrine of Swaraj, Swedeshi, &c., through the length and breadth of the land and pointed out that the fundamental unity underlying these resolutions was self-help, self-sacrifice, and self-reliance, and in fact all that is needed to train us in civic virtues. The Bureaucracy, fully sensible of the spread of these doctrines, began to deport, prosecute, persecute and what not. The Moderates got frightened and with a view, though of course, to save the country from the impending calamity, wanted at any cost to eschew all things that savour of Nationalism. To go back from the former position is to be, in Mr. Tilak's view, further repressed and crushed completely. Bismarck was Germany, and Germany was Bismarck. So Indian Nationlism is Tilak and Tilak is Indian Nationalism. He, therefore, would not budge an inch from his cause and all that a great leader in any country could do under similarly circumstances he did. In proposing the amendment he wanted to show that a President-elect could not be the President of the *Indian National Congress* consisting of Moderates and Nationalists, but the President of a party.

If the Hon. Gokhale still maintains that Tilak's amendment was out of order, he will do well to take a leaf out of our great epic Ramayana. Dasaratha, the great monarch, before he wanted to place the crown on the heir-apparent Rama, convened a big assembly and in addressing it said that if there be any dissentient voice in that assembly he could not crown his son. The conception of our ancient sovereignty is that the king is the servant of the people and is also the representative of the people over whom he rules in the sense that he reflects all the diverse interests, thoughts, feelings, etc. Without any disparagement to that great and illustrious man Dr. Ghose, we ask in what sense he can be called the President of the *Indian National Congress* before he was duly appointed by all the delegates, moderates and nationalists assembled ?

The Nationalist party is charged with having caused the wreck of the Congress. It is true that they wanted to stand on the resolutions passed in the previous Calcutta Congress, resolutions conducive to the development of Nationalism. If that was not possible they did not want a sham Congress which had hitherto been the laughing stock of the Anglo-India. The Nationalists wanted a real congress, but not a sham or shadowy congress, on the other hand, they considered an unreal congress would nip the spirit of Nationalism in the bud. They were justified in obstructing anything that stood in the way of Nationalism. "The policy of obstruction," says Mr. Justin McCarthy in his "History of our own times", "had always been a more or less recognised weapon in the House of Commons." There was an obtruction during the passing of the Reform Bill in 1831 and 1832. Gladstone, Sir Charles Dilke, Leonard Courtney and Chamberlain are known to have had recourse to obtructions. The great Nationalist leader of Ireland, Parnell, found in obstruction an only effective weapon for rousing the conscience of the English people. To oriental mind and to easy-going politicians unaccustomed to active politics, obstruction no doubt is a strange phenomenon.

Now the shadowy Congress is dead. Nobody need be sorry for it. We should of necessity pass through all stages of going wrong before we find the right path.

Nationalism is spreading and finds ready response in the minds of the masses. Great forces are working. All cling to the banner of Swadeshi. We begin to realise the *substance* of the Congress. Genuine patriots, be they Moderates or Extremists, ought to realise these forces and find out an workable programme. Our Bengal friends both moderates and nationalists have acted in a most commendable manner in the recent Pubna Conference and have shewn, that their differences are only

differences in principles, which could not deter them from working together for our national cause.

The five Pandavas, in discussing as to what they should do to regain their kingdom, differed from one another and even hot words were passed among them. Their cause was a true and a just one. The Lord Sri Krishna came to their help. Our cause is likewise just. Let there be differences between Moderates and Nationalists, but they should be well-meant. God is coming to our help. Our motherland is hopeful. Her message to her true sons, however they differ from one another, is this :—

"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time ; I press God's lamp
Close to my breast, its splendour soon or late.
Will pierce the gloom ; I shall emerge one day."

Servant of India.

What is Our Goal?

(N. K. RAMASAMI AIYA)

1. To answer this question, we must realize our place in nature. We see the sun, the moon and the stars over our head. We find here below, minerals, vegetables, animals and men. Science teaches us that there has been gradual evolution from the inorganic—or ether, air, fire, water, earth and minerals—to the organic—or vegetables, animals and men. Science teaches also that the earth is of the same constitution as the sun, the moon and the stars. We thus learn the unity of nature everywhere.

2. The law of evolution being universal, we are led to infer that the whole universe of Mind and Matter is but the manifestation of the One Absolute Reality, God.

3. Everything in nature has the potentiality of God, for all comes from God, subsists in God and resolves finally into God. Every one must realize his Divine nature. Every one must realize the unity of all things. It is the ignorance of this, that is the cause of all evil and suffering. We recognize now the existence of the many, we are attracted to the many, and we act as if our interests are separate. Religion teaches us to recognize God in all, discriminating the eternal from the temporary, love all as one, renouncing personal desires, and act for all as one, doing all actions disinterestedly, and as sacrifice.

4. Our evolution lies in a threefold direction, individual, social and national. Every individual should develop the highest and the best in him. Every individual should feel that he is one with all. He must love all. Love must characterize every one of his actions. We must be actuated by love in our family relations, and in our social relations between the various classes and communities. We must maintain our nationality, both in our interests and in the interests of humanity.

5. Every nation has its own characteristics just as each individual has his. Every nation must maintain its nationality. There can be no real fellowship between man and man, unless every one is perfect and free. So also there can be no real fellowship between nations, unless each is perfect and free. This autonomy is in the interests of ourselves, as well as of the whole human race.

6. Nationalism or national autonomy is consistent with the highest teachings of Religion. The first requisite of nationalism is national education, that is, education in accordance with our past traditions and our present and future requirements. Our material resources must be developed. We must produce ourselves all that we can and get from outside only such things as cannot be had or produced here. We must organize indigenous institutions for managing all our affairs ourselves. We cannot always allow ourselves to be led by others. We must stand upon our own legs.

7. If we work on the above lines, we shall, with perfect autonomy, join the universal federation of the nations of the world, realizing the brotherhood of man and the fatherhood of God.

Hope, like the glimmering taper's light,
Adorns and cheers the way ;
And still, as darker grows the night,
Emits a brighter ray.

Socrates.

An Example of Spiritual Courage.

Socrates, the greatest and wisest philosopher of ancient Europe, was born at Athens, 470 B. C. In his youth he was a sculptor, like his father; but afterwards he became a public teacher, in markets and courts, conversing with all the men, learned and illiterate.

In the days of Socrates there were some teachers, called Sophists, whose false doctrines Socrates felt himself bound to expose. The enemies of Socrates accused him before the assembly of the people of having introduced new gods, and of denying the ancient divinities of the State, by which and other practices, it was alleged, he had corrupted the minds of the young.

In the 70th year of his age, Socrates was condemned to die. He might easily have secured an acquittal; but he would not accept at the hand of pity what he demanded from the hand of justice. He said to his judges, "Ye men of Athens, I honour and love you, but I shall obey God rather than you." He was not made of oak or rock, he told them but was a creature of flesh and blood, yet he would not appeal to their compassion—by presenting his weeping wife and children. He hoped, however, that when he was gone, they would corrupt his son as he had always striven to corrupt theirs—by teaching them humility and virtue.

The sentence of death made no change either in his spirit or manner. Some one had previously said to him, "The tyrants have sentenced thee to death." "And Nature them" he replied. His wonted humour still sparkled in his conversation. "It grieveth me, my Socrates, to have you die so unjustly," sobbed one of his disciples. Socrates, with much tenderness, laying his hand upon his disciple's head, answered smilingly, "And what, my much-loved Apollodoros, wouldst thou rather they had condemned me justly?"

His friends unfolded to him a plan by which he might escape from prison. But with a smile he asked if they knew any place beyond Attica where death could not approach him? He declared that a mystic voice, which hindered him from hearing any other, was always murmuring in his ears, and that the laws of Athens were saying to him that if he returned evil for evil, they would be angry with him while he lived, and their brethren, the laws of the world below, would receive him as an enemy.

The last day of his life was spent among his disciples, discoursing upon death, the souls, immortality, and the blessed hereafter By a playful application of a fable he showed that the last days of his earthly life should be the gladdest, and that he should be like the swan that dies singing. Here are a few of his last sayings: "But then, O my friends, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful. In the other world the dead have sentences passed upon them as they have lived well and piously or not: wherefore, seeing all those things are so, what ought we not to do in order to attain virture and wisdom in this life? Fair is the prize and the hope great."

At sunset Socrates asked for the cup of poison, which amid the tears and lamentation of his friends, he drank calmly; afterwards he walked up and down the room consoling them. When the poison began to take effect, he lay down and covered his face. When no answer was received to a question, his face was uncovered, and his eyes were fixed in death. Thus died Socrates in his seventieth year, a martyr to the cause of truth and virtue.

My duties.

India Must Awake

A Hindu in America makes a stirring appeal to his countrymen in India to be up and doing, to educate, unite and organise. He holds up Japan and Afghanistan as examples. The turn of the Great wheel is

come: and there is no time to be lost. It is now or never.

Dear Brothers.

The call of duty has come and you will have to answer it. Mother India implores you to do your duty towards her and to the dying millions of India by practial work, and not by passing resolutions. The time has come when young India should strive for the preservation of national existence, not only by working at home, but also by working in foreign countries. The time has come when India should not only prepare hereself to look after her politics at home, but also strive to make herself fit to maintain her position in international affairs. The golden opportuuity is come and you must rise equal to the occasion and endeavour to fulfil the duties before you. Such an opportunity comes in the way but once. Now is the time for you to be up and doing. Now or Never. If you lose this valuable opportunity, you will repent of it in the future. "Bande Mataram! Swadeshi! and Swaraj," are the watch-words of the present moment in India. Brothers, "*Bande Mataram.*" You must know what is the meaning and effect of this sacred invocation is. It is the secret source of the infinite supply of energy from which we are to draw and draw as we grow in strength by earnest work and unsparing toil. You all know the doctrine, " "Uplift the mass to uplift the country. "

The only way of uplifting the mass is education of the mass. And true education gives independence. You know that for a nation in the present age, commercial, industrial and scientific education form an important part of its development. Our self-sacrificing and patriotic national leaders in India, with the cooperation of the sympathetic public have started a National Educational System, and you should support it. Otherwise the great tree will die before bearing any fruit.

To build up a nation, education is indispensable, and Japan is a fine example of it. You see that Japan first started an Engineering College at Tokyo, which has now been transformed into the great Imperial University, one of the best universities of the world. The British Government had indirectly stopped engineering education in India. Natives of India cannot even get entrance into the Cooper's Hill Engineering College, which has been founded by the money of the natives of India. The Roorkee Civil Engineering College is indirectly gagged. Mechanical, electrical, chemical and other branches of higher education are foreign to us in India. If we want to prove ourselves a nation, let us keep pace with other civilized nations. Brothers, do not think that the passing of resolutions and fighting against the tyranny of the British Government through the press will be sufficient to gain the end. The world is progressing by leaps and bounds; now, airships are sailing in the aerial sea; the wireless telegraphs come into daily use; the wireless telephone has proved successful; the Maxim gun discharges 500 bullets in a minute, and the French have invented a new kind of gun which has proved superior to the Maxim gun. We need education, and true education, on every line, and this alone will give us Independence. We have the example of Japan before our eyes. The Japanese victory over the Russians has given us a strong impetus and encouragement, but, brothers, think of the Japanese preparation.

Japan worked calmly for years, and made steady and incessant preparation for war for ten years. Japan declared war against Russia when she found herself strong enough to fight. She proved her ability by building the largest warships in the world in her own dockyards, and she also invented Shimose powder, which is the best in the world. She turned out hundreds of thorough military engineers from her own universities and military colleges. Japan could not do all this in a day. Japan had a systematic plan of action for her national regeneration. Japan had the idea of taking in and assimilating everything good from Western nations, and the Imperial Government of Japan sent out brilliant Japanese scholars to foreign countries, not only to study modern sciences, but also to translate books on different branches of science into Japanese, and she employed these scholars as professors and teachers to spread education.

We have before our eyes the example of China. China is on the verge of transformation, and the whole world is watching her movements. You may not believe my statement, but there are more than 20,000 Chinese students in Japan, and the Chinese Government has made arrangements with the Japanese Government to establish special schools for the Chinese students. Hundreds of Chinese students are now in the United States, and their number is daily increasing, and most of these students are supported by the Chinese Government. We have no Government of our own which would look after the interests of natives of India. So we must take steps ourselves for our own cause, otherwise our names will be wiped from the face of the earth like the Red Indians and natives of Australia. The British rule has slowly and imperceptibly sapped the vitality of our race like a slow poison insidiously working in the system. We are daily becoming weaker physically for the want of food, and this weakness has become the main cause of our mental weakness. The present movement proves that the Indian public understands what should be their goal. The goal is not petitioning or begging, but is the attainment of the *rights of man*—liberty, in manly ways, not like cowards and beggars. You all know that to attain our end is not child's play. Brothers, be serious and think of it, how to proceed. History is the sure guide for us. When we study the Italian, the lives of the political leaders, Mazzini and Garibaldi, we find that it requires two classes of man to work out the salvation of a country. One class will work at home; that is, preaching political principles and awakening the mass and nurturing national strength, and the other class will go abroad and gain experience in civil, military, mechanical, industrial and other branches of knowledge from enlightened free foreign countries. The second class of people gain the work begun by the first. Garibaldi and his followers did it for Italy, Marquis Ito, Admiral Togo, Marshal Oyama, Count Okuma, and other Japanese leaders, are doing this class of work. And the Chinese Government is sending men to foreign countries to qualify them to serve the cause of the country, when it will be needed in the near future.

Brothers, we need a very large number of students and young men, strong in body, mind and morality, to come to foreign countries especially to the United States, to get an idea of the liberty of man, and to qualify them in the proper way so that they can raise poor Mother India to her former state of Independence and Glory. The British Government is apparently trying its best to stop Indian emigration to America, because it has found that it is dangerous for her supremacy in India, if large numbers of people come into this land of freedom and get an idea of liberty. When there occurred trouble between the white laborers and the Hindu laborers at Bellingham, Wash., Mr. Bryce asked that Hindu immigration be restricted so that they might not go into the United States. The Government of the United States honorably declined the proposal of Mr. Bryce, and said that they would enact such regulations when needed, but that they are not needed now. When this regulation will be passed to restrict Hindu immigration there will be no hope left for getting practical education for our national regeneration. It is a fact that since the Chinese Exclusion Bill was carried into effect in the United States, not a single self-supporting Chinese student has been allowed to land in United States territory.

On the 9th October last, the Canadian Pacific Railway Company's steamship *Tartar* brought five hundred natives of India (all from the Punjab), among them nearly one hundred and fifty were refused admission. I was present on board the ship *Tartar* when Dr. A. S. Monro, the Dominion Immigration Agent at Vancouver was examining the Indian passengers of the steamship *Tartar*, and the Hon. Mr. W. D. Scott, the Dominion Immigration Superintendent, who came here to investigate the labor question in British Columbia, was watching the interesting scene. I had an opportunity

to exchange a few words with the honorable gentleman and he told me, "We don't want the Hindus here. Our Government does not ask the Hindus to come to this country, and so we are not at all responsible to do anything special for them." This was his reply when I told him that the Indians had no place to sleep in; that they could not get houses for rent, though they were ready to pay a legitimate even extremely high rate of rent. Brothers, when I tried to get houses for our countrymen I got the reply, "We will rent houses to the Chinese, Japanese and Niggers, but not to the Hindus though they may have fought many battles for the British flag."

Brothers, is this not a fine reward for helping the British to overcome other foreign free nations? I beg to quote the opinion of one of the most renowned journalists of Canada about our problem. "The Hindus may be desirable citizens of Hindustan, but they are not desirable at all for Canada. Canada can do well without the Hindus." Brothers, if Canada can do well without the Hindus, then, can't we do better without the Britisher in India? Brothers, is it not degrading and shameful that we are slaves in our own country and treated worse than cats and dogs in British Colonies. Brothers, if you are men, shake off your lethargy and stand up like men to establish your position among the nations of the world.

Brothers, be ready to come to this country, the abode of freedom; for, here is every chance of becoming self-supporting if you are a man and can labor. I believe that work is the only way to get salvation, and I do not think that any work is mean in its sphere. I did the work of a sweeper, laundry boy, janitor, railroad camp writer, dishwasher and other kinds of work. If you are ready to work for your country's sake, come to this country and you will have all kinds of opportunity if you are men. Hundreds of Hindu laborers are earning good wages, who cannot even speak a sentence of English. Then why, you students and young educated men, do you not come here? We don't want laborers from India and we wish to discourage it, but we want students who will try to do their best to learn something to utilize it in our national development. But remember that you who want to come to this country must come here prepared to work like beasts of burden. I would advise you not to come to this country, if you are not mentally and physically strong enough to accept any kind of menial and hard labor. If you want to come to this country, make arrangements so that you can reach here before the end of May, or, at the beginning of June, and then you can work in summer and earn money enough to carry on your studies for the rest of the year, if you live very economically.

Students should remember that they must have at least 200 Rupees to show the immigration authorities, to convince them that they will not become a public charge. It is better to come to the Pacific Coast for the self-supporting students, because, the people say that there is a better chance of work on the Pacific Coast. It is advisable to come to the East Coast of the United States when a student receives money from home or from any association, as living is cheaper on the Eastern Coasts. The climate of the Pacific Coast is more suitable to us than that of the Eastern Coast. Eastern universities and educational institutions are generally of better standing, but on the Pacific Coast there are a great many first-class educational institutions, among them the University of California at Berekely, the Stanford Univeristy at Palo Alto, the University of Washington at Seattle, and the University of Oregon are the best. A student can attend a university, when he is economical, spending $18 to $20 (Rs. 54 to Rs. 60) a month.

Brothers, I once more call your attention to the great truth that education gives independence. Do what you can to educate the masses. Follow the example of Japan. The methods adopted by the Chinese Reformers of the present day are best adapted for educating the vast population of India. Start night schools in every city and every village under National Council of Education. Start reading rooms in

every corner of the big cities, and in every village where educated men will read the current news of the world and expound the doctrines of political economy, especially our bread and butter question. Education does not mean simple reading and writing, but education means mental culture and systematizing thought. Digestion of facts and assimilation of knowledge must ever be the immediate outcome of education. Let the mass of people understand the national problems by talk and conversation, and you will find them ready to die for their solution. Brothers, work among the masses. Our Indian National Congress failed to make legitimate progress during its work of the last twenty years, because our so-called leaders did not take any interest in education ; *they seemed to be ashamed to mix with the people, the backbone of the nation.* Brothers, the call of duty has come ; do your duty. Do your best to throw off this slavish lethargy, to save the lives of the millions who otherwise will become victims of the terrible famines which have of late become so frequent. Let us rather die noble deaths in the cause of our Motherland than die from plagues and famines.

Vande Mataram.

I am young, healthy, handsome, strong, energetic and intellectual—ay—all for the sake of the mother.

She gave me these gifts in order that I might utilise them for her service and her glorification, and not for my personal, impermanent ends.

In her service alone, can I find the guarantee that these virtues shall not be denied to my progeny and shall ever remain with my people.

If I forget the mother, oh, how can I put my powers and advantages to any use whatever ? Whom shall I serve in preference to my own dear mother ? How foolish it would be to allow all the blessings that the mother has conferred on me to run into waste ? Youth may pass away, and senility may soon be my lot; strength, beauty and energy are not lasting things in life, the lightness of my step may give place to gout and rheumatism, intellectual zeal may leave my brain to be occupied by an idiotic content or a morbid cynicism, and then I shall be perfectly useless to the world and the mother will take my body back into her own bosom. What a futile, unworthy, shameful thing would my life *then* be, if I should not act now, yes, even at this present moment in the cause of my own dear mother.

Talents, culture, learning, genius, warm blood, sound heart, enthusiasm, the fire of youth, oh, what good are these things to me if they are not used all for the sake of the mother ?

Who talks of obstacles and difficulties ? What obstacles and difficulties dare stand in the way of a son's love for his mother, the divinest and therefore the most powerful and formidable love on earth ?

Obstacles and difficulties ? What are they ? They are but other names for fear, coward fear. And what a shame it would be, oh mother, if I should be afraid of doing my duty unto thee, thee who madest me breathe, thee who supportest me on thy bosom, feedest, nourishest and comfortest me ?

I possess riches, estates, influence and authority—ay, all for the sake of the mother.

Estates and riches, they are thine., mother, and I but hold them for a brief period as thy vassal and servant. My influence and authority extend over thy children alone and are thy own gifts. I am bound to and will use all these for thy pleasure and satisfaction, mother, and thy greatness and glory. I swear, I will. My hopes, desires, ambitions and aspirations are all bound up with thy welfare, and I will work to maintain the latter according to the best of the abilities and advantages that I possess and which thou hast granted unto me. I prostrate myself at thy feet, Vande Mataram.

A loving act does more good than a firy exhortation. What mankind needs is not more good talkers ; but more good Samaritans.

Stray Thoughts.

By an Onlooker.

" Duty, duty in spite of consequences."—
L. Tennyson.

Yes, be the consequences what they may, you should learn in your youth to do your duty. See how much King Harischandra sacrified for the sake of truth.—When the sage Viswamitra had persecuted the King in all possible ways and when at last, he promised the king that he would restore him to his original happiness if he would only tell a lie, the king said in reply

" I lost my kingdom wide and lost my son,"
" I sacrificed my riches great as well,"
" I would as soon give up my claim to *grace*,
" But tell a lie I would not dare at all."

(Translated by the writer from Harischandra-puranum.)

Do your duty without hoping or desiring to enjoy the fruit thereof. This is what Sri Bagavath Gita teaches. A keen sense of honour, moral courage, self sacrifice, these are in fact the real forces that go to elevate a nation. Among others these virtues should be sedulously cultivated by Bala Bharatha.

The History of our mother-land furnishes many inspiring examples :—

One Yakoot was an Abyssinian slave in the Court of Ruzea Begum, Queen of Delhi. Having attracted the notice of the queen by an exhibition of his stupendous strength, he was sent for and addressed by her as follows :—

" Slave, you have won the approbation of your royal mistress who intends to advance you to the dignity of an appointment in her household. Do you prefer the drudgery of bondage to the lighter labours of attendance upon your Queen?

The slave said in reply—" I am a bondsman at the will of a mistress, which must be to me a law. I have therefore no choice; *so wherever I shall be placed, I shall know how to do my duty.*"

Queen. " Does the approbation of your sovereign give you no satisfaction ?"

Slave. "Much. Because it assures me *that I deserve it*, for the approbation of sovereigns is seldom bestowed unless it be fairly won."

Queen—" To show you that mine has *been* won, from this moment you are free ; and may your future conduct show that I have not disgraced my confidence."

Slave—" *My conduct will never be influenced by obligations, however nobly conferred. I have a conscience upon which is recorded, in character stampt by Heaven, my rule of life—that, I shall obey.*"

Yakoot was raised to the dignity of an Omrah.

He was treated by the Queen with significant partialities which proved offensive to the Abyssinian. She got jealous of his attachment to a respectable lady of the court. She then addressed him in great ire :—" Yakoot, say what does that man deserve who, having been raised by his sovereign from the lowest to the highest station, slights that sovereign's favour."

Slave—" Death, if he slight favour *which becomes his sovereign to grant and him to receive* ; *the praise of all good men, if he slight favour that would degrade his sovereign and dishonour him.*"—

Queen—" You have treated your queen with the basest ingratitude"—*Slave*—" *I have done my duty*, and if that is not consistent with the station to which, a criminal partiality has advanced me, I am ready again to become the slave of the Sultana instead of her Ameer or Omrah. I coveted not the distinction, *and will never maintain it at the price of my virtue.*"

On being threatened with severe punishments for his slight he said :

" *When monarchs become tyrants, from that instant they cease to be accredited sovereigns, and lose all right to the allegiance of good men..* Had I forfeited my claim to your respect by an act dishonorable to my name or title, I were content to suffer the heaviest penalty which human laws award to human offences; *but as my integrity has remained untarnished in your service*, I feel that you have now heaped upon me a wrong of which I am not deserving and from this moment I quit your presence as a foe."—

Bamea was the lady of the court who loved and was loved by Yakoot. The Queen out of

jealousy, had imprisoned her, but offered to release her if she would relinquish her affections for the slave and marry a noble of her (queen's) choice.

"Never", cried the girl with energy "you may keep me lingering through a life of wretchedness within a dungeon, *but you cannot rob me of my soul's freedom.* My love will only expire with my death, *and will never purchase my liberty at the sacrifice you demand.*"

Yakoot was a slave and Bamea a girl; but how very inspiring is their character and behaviour. If you have only a keen sense of your duty and a clean conception of honour, you may achieve your noble ends in spite of apparently insurmountable obstacles. The obstacles and the hindrances should only serve as incentives to strenuous exertions with redoubled energy.

(*To be continued*).

Patriotism.

Patriotism has been a passion with the finest spirits in every age. No sacrifice has been too great if the country asked it; no task too heavy, no duty too dangerous.

There is nothing nobler in men than their innate possibilities of courage. In any crisis among intelligent people, all demands on heroism are promptly met. This has always been true of the nobler races in their relations to country. There has been something in the idea of country which has appealed to the highest qualities of the best men and women. They have given fortune and life, not only with unhesitating cheerfulness, but with a noble joyfulness of spirit. In every national crisis there have been those who have counted it a privilege to die for country. The story of every noble race is a record of heroism, great deeds shining from time to time like stars in a night of unheroic moods and pursuits, splendid achievements, redeeming periods of greed and gain, lofty devotion blazing like a sudden torch when the soul of honor seemed to be eaten out by selfishness. Again and again, when the nobler soul of a race has seemed to be, sinking under the temptation of luxury and pleasure, the call of the country in some sudden peril has rung like the note of the bugle over a sleeping garrison, and on the instant, the soul has faced again the great realities of duty and sacrifice with an heroic front.

Like all the great passions and devotions, love of country is, in the last analysis, instinctive. It is in the truest sense rational, and, pursued to its sources, discloses the most commanding sanctions of the intellect and of the moral sense; but no passionate love of country was ever yet grounded upon a process of reasoning; it has its roots deep in the soil of the spiritual nature. Men feel the divine quality in the State even when they do not recognise it, as men feel the divine element in the family even when they fail clearly to discern it There is something sacred and incommunicable in one's country. The conception is, in a sense, abstract; and yet nothing seems more real and nothing is more commanding.

It is the element of the divine in the organized life of a people which gives the conception of country such power over their noblest imaginations, such depth of root in the greatest hearts. In this conception all the range and vastness and complexity of the life of a people are gathered up and symbolized; past history, illustrious characters, noble achievements, immortal heroisms, temples, schools, art, architecture landscape, soil, commerce—the fathomless stream of the historic life of a race pours all its treasures of memory, resource, possession, and possibility into this sublime conception. No other idea which dominates men stands for more, that makes life great and imperishable. If there were no element of divinity in the origin and function of the State, the glory of human achievement and the pathos of human suffering which are bound up in it would make it sacred to all who have a care for the things of the spirit.

In the degree in which one sees the spiritual significance of institutions, will he love his country. In that love, there is no selfishness;

it is the only preparation which trains man to love humanity in all countries. He, who feels no passionate devotion to his own country, will never care for the world, as he who does not love his own family will never love the community.' The beginning of love for one's neighbours is love for one's kin, and the beginning of love for the race is love for one's country; "for, he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" All noble and sound cosmopolitanism of spirit is rooted in love of one's country. He who is not stirred out of selfishness by the thought of the depth and beauty and pathos of the life of his own people will never enter into true communion with the life of the race.

Over all individual lives shines this conception of the life which includes all lesser lives; over all individual duties rises always this supreme duty; over all individual aims and gains stands this sublime ideal of the final authority of the divine and imperishable element in human society. When it speaks, all other voices become silent,; when it commands, all loyal hearts obey; to die at its bidding is better than to live for one's self.—

The Life in the Spirit.

The Ethics of the Congress Split.

THE SOUL OF GOOD IN THINGS EVIL.

(BY. SRI. C.V. SWAMINATHA IYER.)

It is a thing deeply to be deplored that the Congress session this year should have ended in a fiasco. Many hard things have since been said against those who were responsible for the wrecking of the Congress. But who are responsible for wrecking it, is a matter which, I am afraid, would remain an open question to the end. It is easy for one party to throw the blame on the other. Recrimination is as catching as ecstasy or enthusiasm or "rowdyism" if you will permit me to quote the favourite expression of the hour. Well, gentlemen, there is rowdyism and rowdyism. An intellectual gladiator is as cruel and merciless as the Spanish Bull-baitor. Intellectual rowdyism is as much to be condemned as the uncontrolled display of temper. I am not here to judge, and I appeal to you not to judge others by your own standard. "Judge not! lest ye be judged!" is a warning voice from High which every one should lay to heart. "We live and learn." Ours the right to learn by every experience. What is the lesson that the Congress imbroglio teaches us. It teaches us the supreme importance, nay, the absolute necessity of *self-control.* It needs watching and watching over oneself. An eternal watchfulness is the price one has to pay for retaining in oneself, the inherited qualities of "the tiger and ape in man." You must watch and pray and pray and watch that you may guard well the tiger and ape in man from getting out of control and making mischief nor mauling you outright. A good cause is often spoiled by the questionable means that is adopted to achieve it The end can never justify the means. The means we adopt must justify themselves or the moral worth of man is dragged down to the level of the brute. The tiger and ape in man get the better of him and involve him in ruin. Even saints and sages have to keep watch and ward over these two beasts in man. I will not say much to you of the tiger qualities in man, for, the bureaucracy, thanks to the candid admission of the *Pioneer*, claim quite a monopoly of it to themselves. It is well for us that the blood of our ancient Rishis, running in our veins, is sufficient guarantee to our being able to keep the tiger under control. The Lord God we worship, does not wear the tiger-skin in vain! But the ape in man is as full of mischief as the tiger. Even saints fall victims to it, for it is in essence the very nature of the mind!

The new Spirit that you have imbibed,—the pure drop of heaven that has fallen on your young unsullied hearts, is like "the drop not yet become pearl." Sever it not from its shell. Shut up your mouths and in silent meditation nourish the ideal that has taken such hold of you in your heart of hearts until it becomes a pearl. Then can you show it with

advantage to yourself; and the pearl will be esteemed at its worth. Even then, you must take care, not to cast your pearls before swine. The Ideal grows in the heart of hearts as the pearl within the oyster. *Silence—Maunam* is the shell that will protect it. By silence I do not mean dumbness. Speech is the very breath of the Ideal. Without expression no ideal can grow. But you know what *Mauna-Diksha* is. If not, you had better go and seek light on the subject and learn it first. "All nations have been prepared in silence" says Bagehot. And India is not going to be an exception to this Universal rule. The spirit grows in the silence of the heart—in the steadfast purpose of the heart, to be faithful even unto death. "Though thou slayest, yet will I trust in Thee" is the acme of Perfect Faith that falters not, nor fails. The first and last Diksha in the ordered progress of the soul is *Maunam—Silence* silence of passions quelled, of doubts cleared, of vascillations conquered, of attachments severed and finally, the still silence of the soul. There you are brought face to face with your own Higher Self —who is ever to be your Friend, Philosopher and Guide and lead you straight to your goal.

Therefore, I say, practise self-control truly, and attain to that inestimable blessing, the possession of a balanced mind, free from the disturbing influences of passion, prejudice and greed of power.

Now as to the result of the Congress imbroglio, do not mourn over the past. Make amends for the past by your future conduct. The soul of good is in things evil, as it is in things good. I will tell you a story in the wise and weighty words of Rumi :—

A certain lover had been separated from his mistress for the space of seven years, during which, he never relaxed his efforts to find her. At last his constancy and perseverance was rewarded, in accordance with the promises, "The seeker shall find," and "whoso shall have wrought an atom's weight of good, shall behold it." One night as he was wandering through the city, he was pursued by the patrol (the Police Superintendent, if you please), and in order to escape them, took refuge in a garden where he found his long-sought mistress. This occasioned him to reflect how often men "hate the things that are good for them," and led him to bless the rough patrol who had procured him the bliss of meeting with his mistress. The moment the lover found himself alone with his mistress, he attempted to embrace her, but his mistress repulsed him, saying, that though no men were present, yet the wind was blowing, and that showed that God, the mover of the wind, was also present. The lover replied, "It may be I am lacking in good manners, but I am not lacking in constancy and fidelity towards you." His mistress replied : "One must judge of the hidden by the manifest ; I see for myself that your outward behaviour is bad, and thence I cannot but infer that your boast of hidden virtues is not warranted by actual facts. You are ashamed to misconduct yourself in the sight of men, but have no scruple to doing so in the presence of the All-seeing God, and hence I doubt the existence of the virtuous sentiments which you claim to possess, but which can only be known to yourself."

The lover invoked blessings on that rough patrol ;
Because his harshness had wrought bliss for him.
They were poison to most men but sweets to him,
Because those harsh ones had united him with his love,

So my friends, if you truly reflect over the closing incidents of the year that has just expired, you will learn to love those who say harsh things of you. For in this is your redemption.

In the world there is nothing absolutely bad ;
Know, moreover, evil is only relative.
In the world here, is neither poison nor antidote,
Which is not a foot to one and a fetter to another ;

To one the power of moving, to another a clog ;
To one a poison, to another an antidote.
Serpents' poison is life to serpents,
In relation to mankind, it is death.

To the creatures of the sea, the sea is a garden
To the creatures of the land it is fatal.
In the same way, O man, reckon up with intelligence
The relations of these things in endless variety.

In relation to this man Tilak is as Satan
In relation to another he is as a Sultan.
The latter calls Tilak a sincere patriot [or crushed.
The former calls him a seditionist, to be bushed

Tilak, one and the same person, is life to the one
And to the other an annoyance and a pest.
If you desire that God may be pleasing to you
Then look at Him with the eyes of them that love Him.
Look not at that Beauty with your own eyes,
Look at that Object of desire with His votaries' eyes;
Shut your own eyes from beholding that sweet Object,
And borrow from His admirers their eyes;
Nay, borrow from Him both eyes aud sight,
And with those eyes of His look upon His face
In order that you may not be disappointed with the sight
God says, "Whoso is God's, God also is his."
God says. "I am his eye, his hand, his heart,"
That his good fortune may emerge from adversity.
Whatsoever is hateful to you, if it should lead you
To your beloved, at once becomes agreeable to you.

Thoughts for the Young

The True Gentleman :—Anybody who wishes may become a gentleman. He will not form a habit of telling indecent or vulgar stories. He will always be tidy in dress, and keep his face clean. He will never be loud-mouthed or over-bearing to his inferiors. This trait of character always marks the snob egotist. He will never lift his voice in a small room when talking to men as though he were in a field driving oxen; He will never speak so as to wound or pain the heart of any person who is under him. He will never speak of his superior family connections or give those whom he is with to understand that he is of more consequence than they. He will never pry into the privats affairs of any other person, nor meddle with the affairs another person should attend to. He will be above the petty suspicions born of ignorance and proof of bad breeding. He will never try to bully or bat his way, nor assume a superiority that is entirely lost the moment it is boasted of. He is never obsequious but prompt, polite, discreet, and courteous to all with whom he comes in contact. He will never quarrel with a servant or use profane language to any one. The gentleman always has friends; ever under adverse circumstances, because he deserves them. The success of the true gentleman is always lasting.

Mere Approbation of Goodness :—

A long time ago, a Roman poet wrote, "I see the right and approve of it; but I follow and practise the wrong." This poet confessed his true character; he was a licentious profligate. Yet in the midst of all his dissipation and debauchery, his conscience at times would trouble him. He knew his life was not wisely ordered. He could not but approve the excellence of character and the uprightness of conduct which he may have seen in some of his acquaintances. But this approval seems to have been without any further effect upon his own character. In spite of it, he died as he had lived.

He knew what was right, but he lacked the determination to embrace it. He knew what was wrong, and doubtless he knew the evil results to which he was hastening; but he had not the strength of purpose to break off his bad habits, give up his bad associates, abandon his vicious practices, and undertake to live a life of purity and virtue.

This confession of the poet Ovid is a most melancholy one. But if the truth were known, should we not find a great many of our acquaintances, in this land and at this time—should we not even find many of our own readers, standing in precisely the same position? Let us all be honest with ourselves—as honest as Ovid was. Do we not know the right? Do we not know that we are daily committing many evil actions? And yet do we not still hesitate to give up the evil and follow the right? It is exceedingly sad to see great many well-educated men, who are fully convinced of the folly of trying to achieve anything by mere asking without struggling hard for it, still building their hopes upon passing of resolutions after resolutions which will never make any impression upon our rulers. It is sad to think that such men are making the worst possible use of their knowledge. They are despising it, trampling upon it, instead of being directed by it. The knowledge and approbation of the true and right, unless our lives are guided by that knowledge, and unless we embrace the truth, is absolutely useless. Nothing can be achieved, unless one tries hard and becomes fit for it.

Beware of small Encroachments :—

"Just a little, a *very* little, a *very very* little!" said the brook to the bank.

And the bank was silent, and the brook wore its side till the bank melted away, and the sods floated down the stream.

"Just a little more, a very little more!" said the brook again. And the waters pressed against the roots of the willows that grew beyond the bank, and laid them bare.

"Just a little *little* more!" said the brook again; and the widening stream advanced with fresh force till, one by one, the willows fell and were borne away in the torrent.

"Alas!" cried the meadow, as the water closed in on it. "If I had not neglected the attack on my bank, my fence would never have been destroyed; but now my protection is gone and I am rightly served in being turned from a fruitful field into a watery waste." The evil power will always make insidious encroachments.

Bad Company :—

One day Rama's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son and now he knew the cause. He was very sorry, but said nothing to Rama at the time. In the evening he brought from the garden six beautiful mangoes, put them on a plate, and gave them to Rama, who was much pleased at his father's kindness and thanked him. "You must lay them aside for a few days, that they may become mellow," said the father. And Rama cheerfully placed the plate with the mangoes in his mother's store room.

But just as he was putting them aside, his father laid on the plate a seventh mango, which was quite rotten, and desired him to allow it to remain there.

"But, father" said Rama, "the rotten mango will spoil all the others."

"Do you think so? Why should not the fresh mangoes rather make the rotten one fresh?" said his father. And with these words he shut the door of the room.

Eight days afterwards he asked Rama to open the door and take out the mangoes. But what a sight presented itself! The six mangoes which had been so round and of beautiful colour were not quite rotten, and spread a bad smell through the room.

"O father!" cried he, "did I not tell you that the rotten mango would spoil the good ones? yet you did not listen to me."

"My boy," said his father, "have I not told you often that bad companions will make you bad? See in the condition of the mangoes what will happen to you if you continue to keep company with wicked boys."

"Rama did not forget the lesson. When any of his former play fellows asked him to join in their sports, he thought of the rotten mangoes, and kept himself apart from them.

Diogenes :—

Do any of our readers ask who Diogenes was? He was a very remarkable man who lived in Greece in the time of Alexander the Great. He used to live in a cask within the temple of Cybele. He used to dress in a coarse robe which was all the covering he had by night or by day. In the summer he rolled himself in the burning sand, and in the winter clung to posts that were covered with snow, in order to accustom himself to all changes of climate. He is reported to have gone about in the day time with a lantern seeking, as he said, an honest man: he hinted that he did not succeed in his search. He requested Alexander the Great to stand out of the way and not interrupt the sun's rays from falling on him. He is said to have died on the very same day as Alexander the Great, aged ninety years.

Self-reverence, self-knowledge, self-control,
These three alone lead life sovereign power.
Yet not for power (power of herself
Would come uncall'd for), but to live by law,
Acting the law we live by without fear;
And because right is right, to follow right
Were wisdom in the scorn of consequence."

The Present Situation.

(A lecture delivered by Mr. Aravinda Ghose to a large gathering at Mahajan Wadi, on Sunday the 19th January 1908.)

"My fellow countrymen, Mr. Ranade has said that there is no President here, but that God Himself is our President. I accept that remark in the most reverent spirit, and before addressing you, I ask Him first to inspire me. I have been asked to speak on the "needs of the present Situation." What is the present situation? What is the situation of this country to-day? Just as I was coming in, this paper (showing the copy of the "Bande Mataram" newspaper) was put into my hands, and looking at the first page of it, I saw two items of news, "The Yugantar Trial. Judgment delivered, the Printer convicted and sentenced to two years' rigorous imprisonment." The other is "Another Newspaper Prosecution. The 'Navasakti Office' sacked and searched. Printer let out on a bail of Rs. 10,000." This is the situation of the country to-day. Do you realize what I mean? There is a creed in India to-day which calls itself Nationalism, a creed which has come to you from Bengal. This is a creed which many of you have accepted, and you accepted it when you called yourselves Nationalists. Have you realised, have you yet realized what that means? Have you realized what it is that you have taken in hand? Or is it that you have merely accepted it in the pride of a superior intellectual conviction? You call yourselves Nationalists. What is Nationalism? Nationalism is not a mere political programme; Nationalism is a religion that had come from God; Nationalism is a creed in which you shall have to live. Let no man dare to call himself a Nationalist, if he does so merely with a sort of intellectual pride, thinking that he is more patriotic, thinking that he is something higher than those who do not call themselves by that name. If you are going to be a Nationalist, if you are going to accept this religion of Nationalists you must do it in the religious spirit. You must remember that you are the instrument of God for the salvation of your own country. You must live as the instruments of God. What is this that has happened in Bengal? You call yourselves Nationalists, but when this happens to you, what will you do? This thing is happening daily in Bengal, because, in Bengal, Nationalism has come to the people as a religion, and it has been accepted as a religion. But certain forces which are against that religion are trying to crush its rising strength. It always happens when a new religion is preached, when God is going to be born in the people, that such forces rise with all their weapons in their hands to crush this religion. In Bengal too, a new religion, a religion divine and "satvic" has been preached, and this religion they are trying with all the weapons at their command to crush. By what strength are we in Bengal able to survive? Nationalism has not been crushed. Nationalism is not going to be crushed. Nationalism survives in the strength of God and it is not possible to crush it, whatever weapons are brought against it. Nationalism is immortal; Nationalism cannot die; because it is no human thing. It is God who is working in Bengal. God cannot be killed, God cannot be sent to jail. When these things happen among you I say to you solemnly, what will you do? Will you do as they do in Bengal? (Yes) Don't lightly say 'yes.' It is a solemn thing and suppose that God puts you this question. How will you answer it? Have you got a real faith? Or is it merely a political aspiration? Is it merely a larger kind of selfishness? Or is it merely that you wish to be free to oppress others, as you are being oppressed? Do you hold your political creed from a higher source? Is it God that is born in you? Have you realised that you are merely the instruments of God, that your bodies are not your own? You are merely instruments of God for the work of the Almighty. Have you realised that? If you have realised that, then you are truly Nationalists; then alone will you be able to restore this great nation. In Bengal it has been realised clearly by some, more clearly by others, but it has been realised and you on this side of the country must also realise it; then there will be a blessing on our work, and this great nation will rise again and become once more what it was in the days of its spiritual greatness. (Applause). You are the instruments of God to save the light, to save the spirit of India from lasting obscuration and abasement. Let me tell you what is it that has happened in Bengal. You all know what Bengal used to be; you all know that the Bengali used to be a term of reproach among the nations; when people spoke of Bengal, with what feelings did they speak of it? Was it with feelings of respect? Was it with feelings of admiration? You know very well what people of other countries used to say of the Bengali. You know well what you yourselves used to say of the Bengali. Do you think that now? If any body had told you that Bengal would come forward as the saviour of India, how many of you would have believed it? You would have said "No. The saviour of India cannot be Bengal; it may be Maharashtra; it may be Punjab, but it will not be Bengal; the idea is aburd" What has happened then? What has caused this change? What had made the Bengali so different from his own self? One thing has happened in Bengal, and it is this; that Bengal is learning to believe. Bengal was once drunk with the wine of European civilisation and with the purely intellectual teaching that it received from the West. It began to see all things, to judge all things through the imperfect instrumentality of the intellect. When it was so, Bengal become theistic. It became a land of doubters and cynics But still in Bengal there was an element of strength,

Whatever the Bengali believed, if he believed at all—many do not believe—but if he believed at all, there was one thing about the Bengali, that he lived what he believed. If he was a Bramho, or if he was a Social Reformer, it does not matter whether what he believed was true or not, but if he believed, he lived that belief. If he believed that one thing was necessary for the salvation of the country, if he believed that a thing was true and that it should be done, he did not stop to think about it. From all intellectual standpoints he would not stop to consider whether the truth in it was merely an ideal and to balance whether he would do honestly what he believed or whether he could hold the belief intellectually without living it, but without regard to consequences to himself, he went and did what he believed. And if he was not a Brahmo, if he was an orthodox Hindoo, still if he really believed what the Hindoo Shastras taught, then he never hesitated to drive even his dearest away, rather than aid in his weakness in corrupting society. He never hesitated to enforce what he believed to the uttermost without thinking of the consequences to himself. Well, what was the one saving element in the Bengali nation? The Bengali has the faculty of belief. Belief is not a mere intellectual process, belief is not a mere persuasion of the mind, belief is something that is not in our heart, and what you believe, you must do, because belief is from God. It is to the heart that God speaks, it is in the heart that God resides. This saved the Bengali. Because of this capacity of belief, we were chosen as the people who were to save India, the people who were to stand foremost, the people who must suffer for their belief, the people who must meet everything in the faith that God was with them and that God is in them. Such a people need not be politically strong, it need not be a people sound in physique, it need not be a people of the highest intellectual standing. It must be a people who can believe. In Bengal there came a flood of religious truth. Certain men were born, men whom the educated world would not have recognised if that belief, if that God within them had not been there to open their eyes, men whose lives were very different from that, our education, our western education, taught us to admire. One of them, the man who had the greatest influence, and has done the most to regenerate Bengal, could not read and write a single word. He was a man who had been, what they call absolutely useless to the world. But he had this one divine faculty in him, that he had more than faith and had realised God. He was a man who lived, what many would call, the life of a mad man, a man without intellectual training, a man without any outward sign of culture or civilisation, a man who lived on the alms of others, such a man as the English-educated Indian would ordinarily talk of as one useless to society, even if he does not call him a bane to society, he will call him useless to society. He will say "this man is ignorant. What does he know? What can he teach me who have received from the West all that it can teach?" But God knew what he was doing. He sent that man to Bengal and set him in the temple of Dakhsineshwar in Calcutta, and from North and South, and East and West, the educated men, men who were the pride of the University, who had studied all what Europe can teach, came to fall at the feet of this ascetic; the work of salvation, the work of raising India was begun. Consider the men who are really leading the movement. One thing I will ask you to observe and that is, that there are very few who have not been touched by the touch of the Sadhu. If you ask who influenced Babu Bepin Chandra Pal, it was a Sadhu. Among other men who lead in Bengal, the man who started this paper which is being prosecuted, he is also one of the leading men, you may not know his name here, but he is well-known throughout Bengal, and he had done much to forward this movement (cries of "Bande Mataram"); he is a man who has lived the life of Sadhu, and taken his inspiration and strength from that only source from which inspiration and strength can come. I spoke to you the other day about National Education, and I spoke of a man who had given his life to that work, the man who really organised the National College in Calcutta, and that man also is a disciple of a Sanyasin, that man also, though he lives in the world, lives like a Sanyasin, and if you take the young workers in Bengal, men that have come forward to do the work of God, what will you find? What is their strength? What is the strength which enables them to bear all the obstacles that come in their way, and to resist all the oppression that threatens them? Let me speak a word to you about that. There is a certain section of thought in India which regards Nationalism as "madness." The men who think like that are men of great intellectual ability, men who have studied deeply, who have studied economics, who have studied history, men who are entitled to respect, men from whom you would naturally accept leading and guidance and they say that Nationalism will ruin the country. What is it that makes them talk like this? Many of them are patriots, many of them are thoroughly sincere and honest, many of them desire the good of the country. What is it that is wanting in them? This is wanting. They are men who have lived in the pure intellect only and they look at things purely from the intellectual stand-point. What does the intellect think? What must it tell you if you also consult the intellect merely? Here is a work that you have undertaken, a work so gigantic, so stupendous, the means for which are so poor, the resistance to which will be so strong, so organised, so disciplined, so well-equipped with all the weapons that Science can supply, with all the strength that human power and authority can give,

and what means have you with which to carry out this tremendous work of yours? If you look at it intellectually, and these men look at it from the intellectual stand-point, it is hopeless. Here are these men who are being prosecuted. How are they going to resist? They cannot resist. They have to go straight to jail. Well, these gentlemen argue and they are arguing straight from the intellect; they ask "How long will you be able to resist like that? How long will this passive resistance work? All your leaders, all your strong men will be sent to jail, you will be crushed, and not only will you be crushed, the nation will be completely crushed." If you argue from the intellect, this seems to be true. I cannot tell you of any material weapon with which you will meet those who are commissioned to resist your creed of Nationalism when you try to live it. If you ask what material weapons have we got, I must tell you that material weapons may help you no doubt, but if you rely wholly upon material weapons then what they say is perfectly true that Nationalism is a madness. Of course there is another side to it. If you say that Nationalism cannot avail, then again I ask the intellect of these people, what will avail? Intellectually speaking, speaking from the Moderate's stand-point, what will avail? What do they rely upon? They rely upon a foreign force in the country. If you do not rely upon God, if you do not, rely upon something mightier than material strength then you will have to depend solely upon what others can give. There are men who think that what God cannot give for the salvation of India, the British Government will give. What you cannot expect from God, you are going to expect from the British Government. Your expectation is vain. Their interests are not yours, their interests are very different from yours, and they will do what their interests tell them. You cannot expect anything else. What then does this intellectual process lead you to? This intellectual pocess, if it is used honestly, if it is followed to the very end, leads you to despair. It leads you to death. You have nothing which can help you, because you have no material strength at present which the adversary cannot crush, and the adversary will certainly not be so foolish as to help you, or to allow you to develop the necessary strength unmolested. What then is the conclusion? The only conclusion is that this country is doomed. That is the conclusion to which my intellectual process will lead you. I was speaking at Poona on this subject, and I told them of my experience in Begal. When I went to Bengal three or four years before the Swadeshi movement was born, to see what was the hope of revival, what was the political condition of the people, and whether there was the possibility of a real movement, what I found there was that the prevailing mood was apathy and despair. People had believed that regeneration could only come from outside, that another nation would take us by the hand and lift us up and that we have nothing to do for ourselves. Now that belief has been thoroughly broken. They had come to realise that help cannot come from this source, ad then they had nothing to rely upon. Their intellects could not tell them of any other source from which help could come, and the result was, apathy and despair spread everywhere, and most of the workers who were really honest with themselves, were saying that there is no help for this nation and that we are doomed. Well, this state of despair was the best thing that could have happened for Bengal, for, it meant that the intellect had done its best, that the intellect had done all that was possible for it and that the work of the unaided intellect in Bengal was finished. The intellet having nothing to offer but despair became quiescent, and when the intellect ceased to work, the heart of Bengal was open and ready to receive the voice of God whenever He should speak. When the measure came at last, Bengal was ready to receive it and she received it in a single moment, and in a single moment the whole nation rose, the whole nation lifted itself out of despair and it was by this sudden rising, by this sudden awakening from dream that Bengal found the way of salvation and declared to all India that eternal life, immortality and not lasting degradation was our fate. (Applause). Bengal lived in that faith. She felt a mightier truth than any that earth can give, because she held that faith from God and was able to live in that faith. Then that happened, which always happens when God brings other forces to fight against the strength which He Himself has inspired? Because it is always necessary for the Divinely appointed strength to grow by suffering; without suffering, without the lesson of selflessness, without the moral force of self-sacrifice, God within us cannot grow. Sri Krishna cannot grow to manhood unless He is called upon to work for others, unless the Asur forces of the world are about Him and work against Him and make Him feel His strength. Therefore in Bengal there came a time, after the first outbreak of triumphant hope, when all the material forces that can be brought to bear against Nationalism were gradually brought into play, and the question was asked of Bengal, "Can you suffer? Can you survive?" The youngmen of Bengal who had rushed forward in the frenzy of the moment, in the inspiration of the new gospel they had received, rushed forward rejoicing in the new found strength and expecting to bear down all obstacles that came in their way, were now called upon to suffer. They were called upon to bear the crown, not of victory, but of martyrdom. They had to learn the real nature of their new strength. It was not their own strength, but it was the force which was working through them, and they had to learn to be the instrument of that force. What is it that we have learned then? What is the need of the situation of which I am to tell you to-day? It is

not a political progaamme. I have spoken to you about many things. I have written about many things, about Swadeshi, Boycott, National Education, Arbitration and other subjects. But there was one truth that I have always tried, and those who have worked with me have also tried to lay down as the foundation stone of all that we preached. It is not by any mere political programme, not by National Education alone, not by Swadeshi alone, but by boycott, that this country can be saved. Swadeshi by itself may merely lead to a little more material prosperity, and you might forget the real thing you sought to do, in the glamour of wealth, in the attraction of wealth and in the desire to keep it safe. In other subject countries also, there was material development; under the Roman Empire, there was material development, there was industrial progress but industrial progress, and material development did not bring life to the Nation. When the hour of trial came, it was found that these nations which had been developing materially, were not alive. No, they were dead and at a touch from outside they crumbled to pieces. So, do not think that it is any particular programme, or any particular method which is the need of the situation. These are merely ways of working; they are merely particular concrete lines upon which the spirit of God is working in a Nation, but they are in themselves the one thing needful. What is the one thing needful? What is it that has helped the elder men who have gone to prison? What is it that has been their strength, that has enabled them to stand against all temptations and against all dangers and obstacles? They have had one and all of them consciously or unconsciously one over-mastering idea, one idea which nothing can share, and this was the idea that there is a great Power at work to help India, and that we are doing what it bids us. Often they do not understand what they are doing. They do not always realise who guides or where he will guide them; but they have this conviction within, not the intellect, but the heart, the power that is guiding them is invincible, that it is almighty, that it is an immortal and irresistible power, and that it will do its work. They have nothing to do. They have simply to obey that Power. They have simply to go where it leads them. They have only to speak the words that it tells them to speak, and to do the thing that it asks them to do. If the finger points them to prison, to the prisen they go. Whatever it bids them to endure, they gladly endure. They do not know how that enduring will help, and the wordlywise people may tell them that it is impolitic that, by doing this, they will be wasting the strength of the country, will be throwing the best workers away, and that they are not saving up the forces of the country. But we know that the forces of the country are other than outside forces. There is only one force and for that force, I am not necessary, you are not necessary, he is not necessary. Neither myself nor another, nor Bepin Chandra Pal, not all these workers who have gone to prison. None of them is necessary. Let them be thrown as so much waste substance, the country will not suffer. God is doing everything. We are not doing anything. When He bids us suffer, we suffer because the suffering is necessary to give others strength. When He throws us away, He does so because we are no longer required. If things become worse we shall have not only to go to jail but give up our lives and if those who seem to stand in front or absolutely indispensable are called upon to throw their bodies away, we shall then know that also is wanted, that this is a work that God has asked us to do, and in the place of those who are thrown away God will bring many more. He Himself is behind us. He Himself is the worker and the work. (Applause.) He is immortal in the hearts of His people. Faith then is what we have in Bengal. Some of us my not have it consciously; some may not call it by that particular name. As I said, we had developed intellectuality, we have developed it notably and we are still much dominated by it. Many have come to the belief through the longing to live for their countrymen, to suffer for their countrymen, because God is not only here in me. He is within all of you; it is God whom I love, it is God for whom I wish to suffer. (Applause.) In that way many have come to do what God bade them do and He knows which way to lead a man. When it is His will, he will lead him aright.

Another thing, which is only another name for Faith, is *selflessnesss*. This movement in Bengal, this movement Nationalism is not guided by any self-interest, not at the heart of it. Whatever there may be in some mind, it is not, at the heart of it, a political self-interest that we are pursuing. It is a religion which we are trying to live. It is a religion by which we are trying to realise God in the nation, in our fellow-country men. We are trying to realize Him in the three hundred millions of our people. We are trying, some of us consiously, some of us unconsciously. We are trying to live not for our own interests, but to work and to die for others. When a young worker in Bengal has to go to jail, when he is asked to suffer, he does not feel any pang in that suffering, he does not fear suffering. He goes forward with joy. He says "The hour of my consecration has come, and I have to thank God now that the time for laying myself on His altar has arrived and that I have been chosen to suffer for the good of my countrymen. This is the hour of my greatest joy and the fulfilment of my life." (Loud applause). This is the second aspect of our religion, and is the absolute denial of the idea of one's separate self, and the finding of one's higher Eternal Self in the

three hundred Millions of people in whom God himself lives.

The *third* thing which is again another name for Faith and Self-lessnes, is Courage. When you believe in God, when you believe that God is guiding you, believe that God is doing all and that you are doing nothing, what is there to fear? How can you fear when it is your creed, when it is your religion, to throw yourself away to throw your money, your body, your life and all that you have, away for others? What is it that you have to fear? There is nothing to fear. Even when you are called before the tribunals of this world, you can face them with courage. Because it is notyou, it is something within you. What can all these tribunals, what can all the powers of the world do to that which is within you, that Immortal, that Unborn and Undoing. One; whom the sword cannot pierce, whom the fire cannot burn, whom the water cannot drown, Him the Jail cannot confine and the gallows cannot end. What is there that you can fear when you are conscious of Him who is within you? Courage is then a necessity. Courage is natural and courage is inevitable. If you rely upon ther forces supposing that you are Nationalist in the European sense, meaning in a purely materialistic sense, that is to say, if you want to replace the dominion of the foreigner by the dominion of some body else, it is a purely material change; it is not a religion, it is not that you feel for the three hundred millions of your countrymen, that you want to raise them up, that you want to make them all free and happy. It is not that, but you have got some idea that your nation is different from another nation, and that these people are outsiders and that you ought to be ruling in their place. What you want is not freedom for your countrymen, but you want to replace the rule of others by yours. If you go in that spirit, what will happen when the time of trial comes? Will you have courage? Will you face it? You will see that is merely an intellectual conviction that you have, that is merely a reason which your outer mind suggests to you. Well, when it comes to be put to the test, what will your mind say of you? What will your intellect say to you? It will tell you "It is all very well to work for the country, but in the meanwhile, I am going to die, or at least to be given a great deal of trouble, and when the fruit is is reaped, I shall not be there to enjoy it. How can I bear all this suffering for a dream?" You have this house of yours, you have this property, you have so many things which will be attacked, aud so you say "That is not the way for me." If you have not Divine streugth of faith and unselfishness, you will not be able to escape from other attachments, you will not like to bear affliction simply for the sake of a change by which you will not profit. How can courage come from such a source? But when you have a higher idea, when you have realised that you have nothing, but you are nothing and that the three hundred millions of people of this country are God in the Nation, something which cannot be measured by so much money, or by so many lives, yo will then realise that it is something Immortal, that the idea for which you are working is something Immortal and that it is an Immortal Power which is working in you. All other attachments are nothing. Every other consideration disappears from your mind and as I said, there is no need to cultivate courage. You are led on by that Power. You are protected through life and death by one who survives. In the very hour of death, you feel your immortality. In the hour of your worst sufferings, you feel you are invincible.

Now I have told you that these three things are the need of the present situation, because, as I said, the situation is this: You have undertaken a work, you have committed yourselves to something which seems to be materially impossible. you have undertaken a work which will raise the mightiest enemies whom the earth can bring forward. As in the ancient time, when the Avatars came, there were also born the mightiest Deity, and Assuras to face the Avatars, so it always is You may be sure that if you embrace this religion of Nationalism, you will have to meet such tremendous forces as no mere material power can resist. The hour of trial is not distant, the hour of trial is already upon you. What will be the use of your outward enthusiasm? What will be the use of your shouting "Vande Mataram"?

What is the use of all the more outward show when the hour of trial comes? Put yourselves in the place of these people who are suffering in Bengal, and think whether they have the strength, and whether, if it comes to you, you have the strength, to meet it? With what strength shall we meet it? How can we work invincibly? How can we meet it and survive? Can you answer that question? I have tried to show you that not by your material strength you meet it. Have you the other strength in you? Have you realized what Nationalism is? Have you realized that it is a religion that you are embracing? If you have, then call yourselves Nationalists; and when you have called yourselves Nationalists, then try to live your Nationalism. Try to realise the strength within you, try to bring it forward so that everything you do may be not your own doing, but the doing of that Truth within you. Try so that every hour that you live shall be enlightened by that presence, that every thought of yours shall be inspired from that one fountain of inspiration, that every faculty and qualities in you may be placed at the service of that Immortal Power within you. Then you will not say as I have heard so many of you say that people are so slow to take up this idea, people are so slow to work that you have no fit leaders, and that all your great men tell you a different thing and none of them is ready to come forward to

guide you in the path that is pointed out. You will have no complaints to make against others, because then you will not need any. The leader is within yourselves. If you can only find Him and listen to His voice, then you will not find that people will not listen to you because there will be a voice within that people which will make itself heard. That voice and that stength is within you. If you feel it within yourselves, if you live in its presence if it has become yourselves, then you will find that one word from you will awake an answering voice in others, that the creed which you preach will spread and will be received by all, and that it will not be very long, as in Bengal as it has not been very long, it has not taken a century or fifty years, it has only taken three years to change the whole nation, to give it a new spirit and a new heart and to put it in front of all the Indian races. From Bengal has come the creed of Nationalism, and from Bengal has come the example of Nationalism. Bengal which is the least respected and most looked down of all the Indian races for its weakness has, within these three years, changed so much, simply because, the men there who were called to receive God within themselves were able to receive Him, were able to bear, to suffer and to live in that Power, and by living in that Power, they were able to give it out. And so in three years the whole race of Bengal has been changed, and you are obliged to ask in wonder 'What is going on in Bengal?' You see a movement which no obstacle can stop, you see a great development which no power can resist, you see the birth of the Avatar in the Nation, and if you have received God within you, if you have received that Power within you, you will see that God will change the rest of India in even a much shorter time, because the power has already gone forth, and is declaring itself, and when once declared, it will continue its work with even greater and greater rapidity. It will continue its work with the matured force of Divinity until the whole world sees and until the whole world understands Him, until Sri Krishna who has now hid himself in Gokul, who is now among the poor and despised of the Earth, who is now among the Cowherds of Brindaban, will reveal Himself, will declare the God-head, and the whole nation will rise, the whole people of this great country will rise, filled with Divine power, filled with the inspiration of the Almighty, and no power on earth shall resist it, and no danger or difficulty shall stop it in its onward course. (Loud and continued appplause). Because God is there, and it is His Mission, and He has something for us to do. He has a work for his great and ancient nation. Therefore He has been born again to do it, therefore he is revealing Himself in you, not that you may be like other nations, not that you may rise merely by human strength to trample under foot the weaker peoples, but because something must come out from you which is to save the whole world. That something is what the ancient Rishis knew and revealed, and that is to be known and revealed again to-day; it has to be revealed to the whole world, and in order that He may reveal Himself, you must first realise Him in yourselves, you must shape your lives, you must shape the lives of this great nation so that it may be fit to reveal Him and then your task will be done, and you will realise that what you are doing to-day is no mere political up-rising, no mere political change but that you have taken upon yourselves God's work.

A Call to Young India.

O India, pale with fears and sad at heart,
Are we who make our home within thy shores;
So seldom dost thou choose the better part;
Thy deeds so oft the thoughtful mind deplores.

This very day the tears have dimmed my sight
To see, in vision, all thy people vast,
As sheep that wander through the pathless night,
In wide confusion, wildered and aghast.

Too dazed to hear thy shepherds when they fain
Would lead thee in a new and better way;
Resolved to have no cure for all the pain
That wears thy spirit weaker day by day;

Convinced, yet spurning the acknowledged truth,
Enlightened, yet embracing error still—
O India, canst thou not renew thy youth,
Shake off ignoble sloth with strength of will,

And show the world thou livest like the rest?
Not as some dull slow monster of the slime
Scarce summons energy to lift its crest,
Hurried by all the stirrings of the time.

Sincerity, and hope, and faith in yourselves
These are your need, O men of Ind, to-day.
Walk in the Light that shineth all abroad:
Be men, prepared a manly part to play;

And, when you see God's truth with open eyes,
Embrace it with the love of a free soul.
So shall your land to noble freedom rise,
And lead the East unto a worthy goal.

E. S. Oakely, Almorah.

EXTRACT.

The following interesting article on the later work of our illustrious scientist, Dr. J. C. Bose, the Indian Kelvin, appears in the Pall Mall Gazette, over the initials "C. W. S." which, as is well known are those of Dr. Saeesby, one of the best known of the English popular scientists :—

"Notable at the present day amongst those who see how puny and artificial and cramping are the accepted barriers between the sciences, is an Indian physicist, Professor Jagadis Chundra Bose, of the University of Calcutta—who belongs, appropriately enough to the race which declared, ages before Western Europe had a written language at all, that "the real is One," as the Rig Veda has it. Seven years ago, Dr. Bose began the inquiries into response in the living and the not living, which he has now carried a long stage further in his book. "Comparative Electro-Physiology," just published by Messrs. Longmans, Green and Co. The general purport of Dr. Bose's former work was to show that the reactions formerly thought to be peculiar to the living muscular tissue of animals are in a large measure to be detected in vegetable tissues, and also in inorganic matter—strips of tin,—and what not. Living matter, animal or vegetable, is matter, and displays molecular reactions (similar to those involved in, for instance, the fatigue of a razor—which, as Dr. Bose seems to have shown, is probably more than analogous to the fatigue of a nerve. By means of the most delicate apparatus which is strictly self-recording, Dr. Bose has been able to confirm and extend his inquiries latterly in a very remarkable fashion, and it is interesting to learn that he is about to discuss some of his results before the psychologists in Germany.

The physiologist endeavours to ascertain the exact behaviour of living matter in various conditions and under various stimuli. No one, I fancy, will be so foolish as to question that there are specific reactions dependent upon or involved in the state which we call life : a living nerve reacts otherwise than a dead nerve. But it is evident that, if solid matter in general has its own architecture its own inter-molecular relations—upon which its solidity depends as compared with the state of a liquid or a gas—the physiologist can scarcely expect to make real progress until he knows what reactions his material will display simply in virtue of the fact that it is solid matter.

Guided alone by the prime idea of the unity of Nature, Dr. Bose has been able to show not merely that living vegetable tissues behave under stimulation in a fashion exactly parallel to that of animal tissues, but even that in many plants, fibres of peculiar conductivity and sensitivity can be isolated, which it seems perfectly legitimate to call vegetable nerves. The phrase will not seem so preposterous to those who are aware of the recent trend of physiological botany, the discovery of certain special senses in the plant, and even of special sense organs, such as the photo-sensitive structures, which are now called ocelli or little eyes.

Space remains for the merest indication of the manner in which these new researches extend towards, and indeed actually invade, the domain of physiological psychology. Dr. Bose has found that a nerve—like a muscle—alters in length under stimulation, and has succeeded in making the nerve record its own changes both photographically (by moving a spot of light directed upon sensitive paper) and mechanically (by moving a lever writing upon smoked glass.) Further, he has contributed largely to the question of the consumption of energy in nervous action, since he can measure precisely the quantity of the "dose" of electrical energy adminstered to the nerve, and then can ascertain, in some measure, what becomes of it. These remarks, give no idea of the quantity, and but an imperfect notion of the quality, of Dr. Bose's work. I have, for instance, been able to make no allusion to his work on the action of drugs and of alchohol in especial. One may merely note, in conclusion, that these researches which began with the study of response in strips of tin and the like, have led onwards to the domain even of psychology itself, not from any determination of the worker who had no idea, at first, of the direction in which he would be led.

Gems of Thought:—

Vice seizes hold not of the passionate so much as of the cold and vacant mind. On this account education and cultivation are to be looked to as patent remedies. The true strategy in attacking any vice is by putting in a virtue to counteract it—in attacking any evil thought, by putting in a good thought to meet it. Thus a man is lifted into a higher state of being, and his old slough falls off him.

Every practical man knows that self-denial of a certain kind must be constantly practised in life. The small object must be forgone for the sake of the greater, the immediate pleasure for the sake of the remote—nay, the personal pleasure for the sake of the pleasure with is generous and sympathetic. But the timid superstition which sets up self-denial divorced from all rational ends as a thing good and right in itself, which makes us afraid of enjoyment as such—this is absurd.

...ving apart from the violence of Gove-... ...spensing with them and in keeping away ...n."

***

Srj. N. K. Ramsami Iyer writes as follows in the Bande Mataram :—

SIR,—Now that the controversy over the last Congress fiasco is well-nigh over, it is time to consider how best to organise popular Nationalist work. The lines on which people may be educated have been set forth in a paper entitled—" What is our goal ?"—recently contributed to these columns. A few Nationalists in each District will do well to visit two or three villages in each Taluk, systematically on Sundays. These Villages must be visited periodically during the year. Village Swadeshi Panchayats must be established. They must look after National Education, they must open Swadeshi stores and they must organize themselves to look after the general affairs of the village, without depending on others. A list of the names of ten members of the village Swadeshi Panchayats with the Presidents thereof should be maintained and the leading nationalist workers must frequently communicate with them in matters relating to nationalist work. These are the lines on which popular nationlist work may be done. It is hoped that this well be undertaken without delay in our several districts.

***

Here are the names of a few of the articles, implement &c. produced in the year 1907 by students of the Bengal National College and School established by the National Council of Education :—Model Vernier, Beam Compass, Thompson's wave apparatus, Blackburn's pendulum, Chryophorus, Gravesend's ball and ring apparatus, Hormonograph, Sonometer, Steam jacket, Micrometer scales, Diffraction grantings.

***

It was several times asserted that the Japanese Government subsidised Japanese steamship Companies and the refusal of the Japanese to purchase cotton brought from India in English vessels was attributed ...the Government interference. But the "British ...de journal" contradicts this rumour and explains that ...he *modus operandi* is by means of a Syndicate or ...mpany among Japanese cotton spinners. The mem...rs have arranged to qurchase all their cotton in ...omaby on the co-operative principle and they have ...ovided that it shall be conveyed to Japan under the Japanese flag as far Japanese steamers can carry it. They have all the necessrry resources and the Swadeshi movement amongst them is a complete success.

***

The funeral of the Egyptian Nationalist, Mustapha Kamel was an imposing spectale. Fifty thousand including students formed the procession.

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